The PACIFIC CHRISTIAN

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October, 1953

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Bishop Block

OCTOBER

18—Confirmation, St. Peter's, San Francisco

19/21—Fall Convocation Meetings

25—Confirmation, St. James', San Francisco

NOVEMBER

1—Confirmation, All Saints', San Francisco

9/12—Meeting of House of Bishops, Williamsburg, Virginia

Bishop Shires

OCTOBER

18—Confirmation, St. James', Oakland
Confirmation, St. Columba's, Inverness

19/21—Fall Convocation Meetings

23—Meeting of Trustees of St. Margaret's House

25—Confirmation, St. Paul's, Salinas

NOVEMBER

1—Confirmation, Holy Trinity, Richmond
Confirmation, True Sunshine, San Francisco

9/12—Meeting of House of Bishops, Williamsburg, Virginia

The PACIFIC CHURCHMAN

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Promoting ALL the Work of the Church All the Time

What Is The Point Of Sunday School?

A Guest Editorial by THE REV. JOHN POWELL,

Rector, St. Mary's-by the Sea, Pacific Grove

Christianity is not a collection of ideas about God and the Church. It is an act done in and through a Person . . . Jesus Christ.

Christianity does not come to life by mere assent to Christian doctrines.

Christianity is to believe in Jesus Christ, to be baptised into His Body, the Church, and to surrender the whole of our lives to Him as Lord and Master.

The work of the Church School, therefore, is not limited to securing mastery of even the most carefully prepared and finely produced lesson materials. Its purpose is nothing less than engrafting the child into living fellowship with Jesus Christ.

This experience in Faith becomes real to everyone, child or adult, chiefly through the witness of people whose contact with Christ in His Sacraments has made them living examples.

Whether we like it or not, everything that happens in a parish educates people, for good or ill. THUS AN EFFECTIVE PROGRAM OF RELIGIOUS EDUCATION MUST INCLUDE THE WHOLE PARISH. This places you on the teaching staff!

Parents and all parishioners, teachers and all pupils, are involved in the process of being redeemed from slavery to self to freedom with God. Church School is not the mere exposure to the Mighty Acts of God in history, but is the actual involvement in these Acts, whereby we become players in the Drama, not ticket-holding spectators.

If this experience is to mean anything to your child, then you as a parent must become involved in it also. It must be your experience together. And as God's salvation becomes real to you—it will be the greatest experience of your life.

This we believe is the meaning and purpose of Religious Education.

ONE WORLD
One Faith-One Lord
"Go Ye Into All the World"

New Episcopal Church Lay Training Program

The Church Army, an organization of lay workers in the Episcopal Church has established a new training center for the laity as part of the Parishfield Community near Brighton, Michigan. The training program will develop a corps of competent men and women who will serve as lay evangelists, lay missionaries, and lay workers in the Episcopal Church. The Rev. Gibson Winter, Ph.D., has been appointed director of the new training center, where laity of the Church are given a free training for a full-time lay ministry.

The Church Army began in England in 1882. The Church Army in the United States of America was organized in 1927. In England and America it has spearheaded much of the present lay activity in the Church by demonstrating the effectiveness of trained full-time laity. Its work consists of conducting religious census and survey projects; visitation evangelism; organizing new congregations in un-churched areas; ministering in hospitals, prisons, and other institutions; doing settlement-house and rescue mission work; conducting revivals and evangelistic missions; providing parochial leadership for Bible study groups and youth work; and, in teams, doing open air, industrial, and itinerant trailer-evangelism.

The necessity for training laity is the outcome of a resurgence of the lay ministry evident in the Churches all over the world. This is especially true in Europe where the dislocations of war and the persecution of clergy in some areas make leadership on the part of the laity imperative if the Church is to continue to exist. The Church Army seeks to meet this need in America.

The present national director of Church Army in the U.S.A. is Captain Robert C. Jones with headquarters in New York City.

Filmstrip Released on Parish Public Relations

The National Council's Division of Public Relations released in September a new kind of filmstrip for the Church, one which deals with public relations on the parish level. The new filmstrip, "Let Your Light So Shine", demonstrates the value of good parish public relations and gives concrete methods for obtaining better publicity. It is designed especially for use at parish meetings when the public relations program is being planned.

"Public relations" is a comparatively new term, but it has always

been an important concern of the Church, the filmstrip points out, because the Church, to carry on its mission, must be known and understood by the people of the community. "Let Your Light So Shine" focuses attention on publicity. It tells how to recognize a news story, how to write it, and how to get it printed.

The black and white filmstrip, complete with script, may be purchased for $2.50 from the Audio-Visual Library of the National Council, 281 Fourth Avenue, New York 10.

Plans for Church Giving Through Insurance

A new plan for raising funds to expand the work of the Church was inaugurated in September by the Episcopal Church Foundation. The plan, which makes use of life insurance as the means to make increased giving possible, will receive its first test in the Dioceses of Michigan and Erie.

William B. Given, Jr., president of the Episcopal Church Foundation, says that adoption of the plan will enable a large part of the Church's membership for the first time to make a generous capital gift. Bequests received will be used to enable the Church to move out into fields of service where it is now excluded by lack of funds.

"The problem of the Church has never been to find additional ways to serve," said Mr. Given. "There are far more existing needs than it can take care of, and additional opportunities for strategic service are constantly arising. The Episcopal Church Foundation exists to seek out additional funds to meet those neglected challenges. We believe that the insurance plan is destined to become a very important factor in broadening the activities of our Church."

Under the plan, which is being administered by the Foundation, communicants who take out life insurance policies will be able, through annual premium payments, to build up a gift bequest which would otherwise be impossible for them. The donor can, if he wishes, designate how the gift shall be used. The only restriction is that at least half the gift shall be used for work of the national Church, the remainder within the donor's own diocese.

Michigan and Erie were selected as the starting points for the plan, Mr. Given explained, only because they are dioceses with good cross-sections of city, suburban, and rural populations. "The experience we gain in these areas will enable us to move more rapidly and effectively for the Church over the entire nation." He also points out that the use of bequest by insurance is not new; it is being used effectively, for instance, by several universities. However, this is the first time it will ever have been used by any organization on a nationwide basis.

Mr. Given emphasizes that the introduction of the plan should in no way be interpreted as the beginning of a drive or campaign. Said he: "This is meant to assume a permanent and continuing place in Church

giving, not just next month or next year but into the indefinite future. There are many devoted communicants who have wished they were able to help our Church become an even more effective force for good in the world. Now we have found a way to enable them to do so."

Bishop Fights Racial Prejudice

In the July 18 edition of the *Saturday Evening Post* the eminent Negro author and spokesman, Walter White, in an article titled, "How Detroit Fights Race Hatred", writes —"The outstanding example of frontal approaches to the issue of the color line in the Church is that of the Rt. Rev. Richard Emrich, Bishop of the Diocese of Michigan of the Protestant Episcopal Church. In June of 1952 he addressed a pastoral letter to every clergyman in his diocese which is so forthright that it merits quotation and emulation. It reads:

'I have been requested for the sake of complete clarity among all the people of the Diocese, to write a few words at this time on the Church's relationship to the various races of the earth.

'In order that we may reason correctly, let us state first that the Church is under the authority of Christ, and is here on earth to do His will. He came to save not just a part of mankind but the world, and to restore men to fellowship in Him. His Church is, therefore, a universal Church, with its missionary work in the ends of the earth. The Church is not the Church of any one race, class, or nation. It is God's family. Every Parish and Mission is, in its location, the representative of the universal Church, and all peoples of every kindred, nation, and tongue, are welcome in its fold.

'There is not the slightest justification in Scripture or in the Prayer Book for drawing up national, class, or racial lines. I ask all members of the Diocese to remember that we did not create the faith of our fathers, but are at the moment its trustees, and to obey in this matter the will of God and the mighty tradition of the Christian Church. All people are to be welcomed in every Parish and Mission of the Diocese of Michigan.

'I ask the Clergy of the Diocese to assume this in all that they do, and to stand firm against all forces in the community which would tend to keep the Church from fulfilling its great reconciling task.' "

Here is Bishop Emrich's story of what has been quietly happening both before and since his pastoral letter: "Most of our downtown Detroit churches are now at least partly biracial. The most outstanding example of what can be accomplished is Grace Church under the rectorship of the Rev. Elden B. Mowers. This church now has a white rector and a Negro curate. Three members of the vestry are colored, nine white. The organist and choir director are Negroes, as are two members of the choir. Al-

though the church is 75 per cent white, there are eighty colored children in the Sunday School, and the church's organizations, such as the Girls' Friendly Society, are set up on a bi-racial pattern. Other churches, such as St. Mary's, have voted to follow the example of integration which Grace Church has established. What holds us back often is not so much prejudice as the inertia of society."

Churchmen in the Nation's News

Dr. Robert L. Johnson, in his last official act as Administrator of the International Information Administration, named the RT. REV. HENRY KNOX SHERRILL, Presiding Bishop of the Church, as a member of a four-man committee to help the new United States Information Agency show other nations the moral and spiritual side of the United States.

Other members appointed were the Rev. Louie E. Newton, pastor of the Druid Hills Baptist Church in Atlanta; the Most Rev. James H. Griffiths, Auxiliary Bishop in New York and Chancellor of the Military Ordinariate that oversees Roman Catholic chaplains, and Capt. Joshua L. Goldberg, chief Jewish Chaplain of the United States Navy.

In making the appointments, Dr. Johnson said, "If we are to project a true picture of America to the world, our overseas information program must include some indication of our great spiritual heritage and must show the vital role played by spiritual values in our everyday lives." The new committee is called the Committee on Moral and Spiritual Resources.

Unanimously approved by the Senate Interior Affairs Committee as Commissioner of Indian Affairs is GLENN L. EMMONS, Episcopal layman of Gallup, N.M. Nominated by President Eisenhower in July, he succeeds Dillion S. Myer. His administration policy will be to "liquidate the trusteeship of Indians as quickly as possible."

Episcopal Churchman SPENCER MILLER, JR., 62, has been nominated Assistant Secretary of Labor (International Labor Affairs). One-time mayor of South Orange, N.J., and former director of New Jersey's highway department, he has been consultant on industrial relations to the Department of Christian Social Relations of the National Council and three-time deputy to the General Convention of the Church.

Bishop Cooper Returns to Korea

Having spent several months recuperating in England after being captive of the Communists in North Korea for three years, the Rt. Rev. Cecil Cooper, Anglican Bishop in Korea, will leave England October 2 to return to his Far Eastern diocese.

Bishop Cooper was captured during the first months of the Korean war, and was one of the survivors of the "death march" which accompanied the retreat of the North Ko-

reans to the Yalu River in October of 1950. Two other members of the Anglican Church, a priest and a nun, were among the 96 who died during this 150-mile march.

The Bishop in Korea was among seven British subjects to be repatriated in April of this year. He was taken to Moscow by representatives of the Soviet Union, and from there flown to England. Seventy-year-old Bishop Cooper, now fully recovered after a stay in an English nursing home, will arrive in Korea to resume his duties in the middle of November. During this three-year absence, these duties have been taken care of by the Assistant Bishop, the Rt. Rev. Arthur E. Chadwell.

Aid to German Old Catholics

Faced with rebuilding and replacing churches damaged and demolished during the war, the Old Catholic Church in Germany has been receiving a three-year grant totaling $20,000 from the Episcopal Church to help finance its building program.

Started in 1952, after the return from a tour of Germany of the Rev. Almon R. Pepper, Director of the National Council's Department of Christian Social Relations, the grant continues through 1954. This aid is in addition to the continuing assistance to clergy and refugees in Germany provided by the Department's budget item for World Relief and Church Cooperation.

The Rt. Rev. Johannes J. Demmel, Bishop Coadjutor of the Old Catholic Church in Germany, expressing his thanks to Bishop Sherrill, said that as a result of the aid from the Episcopal Church, an emergency church in Essen has been completed and extensive repair work on churches and parish houses in Bonn, Stuttgart, Mannheim, and Munich is under way. He added that Czechoslovakian refugees in Kaufbeuren have completed the brick-work foundation of a new church they have undertaken to build for the parish.

Detroit Churchman Laymen's Committee Head

The Rev. Howard V. Harper, D.D., 49, of Detroit, Mich., has been appointed executive director of the Presiding Bishop's Committee on Laymen's Work by the Rt. Rev. Henry Knox Sherrill, Presiding Bishop.

Dr. Harper was chairman of the department of promotion and secretary of the Standing Committee of the Diocese of Michigan. He will also serve as executive secretary of the new Division of Stewardship and Missionary Information of the National Council, authorized by the last General Convention of the Episcopal Church.

Dr. Harper took up his duties at the National Council in September, succeeding the Very Rev. Clarence R. Haden, Jr., now dean of Grace and Holy Trinity Cathedral, Kansas City, Mo.

New York Layman Receives Bar Award

Charles C. Burlingham of New York City was presented an award "for exceptional contributions to the honor and standing of the bar in this community", by the Association of the Bar of the City of New York. A member of the vestry of St. George's Episcopal Church, N.Y., he was himself president of the Association from 1929 to 1931. He is 94 years old.

Church Highway Signs Grow in Popularity

"The Episcopal Church Welcomes You",—hundreds of red, white, and blue signs carrying this greeting stand on streets and avenues, in villages, towns, and cities all over the country, welcoming the passerby to the nearest Episcopal Church.

In January, 1951, the Department of Promotion of the National Council of the Church made these signs available to parishes, Church groups, and communities in response to a request for "a standard Church sign which could be used on highways entering a town, within the town itself, and as an identification on or near the church".

More than a thousand signs have been sent out since then. In many cases Church groups — the young people, the men's group, and the Woman's Auxiliary—have sponsored projects to raise the money for one of these signs, sold at cost, directing the way to their church. Each sign carries the greeting, the name of the nearest Episcopal Church, and a replica in color of the official Church flag, adopted by the General Convention of 1940.

Youth to Observe Corporate Communion

Young people throughout the Episcopal Church will gather in their churches for the annual nationwide Corporate Holy Communion of the United Movement of the Church's Youth on October 18, World Order Sunday.

The group represents the visible united effort of all the Church's young people seeking to live full Christian lives.

Church Periodical Club Aid to Missions

Invaluable assistance from the Church Periodical Club of the Episcopal Church is lauded by letters of gratitude and appreciation from students, missionaries, chaplains, and Church organizations all over the world. Tangible evidence of the scope and service of the club is seen in these many letters of thanks which come to the C.P.C. office.

A missionary in the Philippines with three out-station schools writes, "I do believe that without the help of the Church Periodical Club I could not have opened the schools."

An Australian lay missionary in Northern Japan writes, "How can I ever thank the members of the Church Periodical Club for their wonderful gifts of books to help me with my studies?"

A missionary from Cuba writes,

"It is impossible to express adequately or evaluate the service of the C.P.C. in my ministry. It is the only means by which I could hope to keep abreast of current thought and news in the Church."

World Anglicans To Meet in U. S.

Minneapolis will be the scene next year of the Anglican Congress, a meeting of bishops, priests, laymen, and laywomen from 325 dioceses of the world-wide Anglican Communion. Dates set for this gathering are August 4 to 13, 1954, and the theme will be, "The Call of God and the Mission of the Anglican Communion".

Only precedent for such a convocation is the Pan-Anglican Congress of 1908, which met in London and was organized along the same lines as the Lambeth Conference. Held in England at intervals of approximately ten years, these are meetings of bishops only. At the last Lambeth Conference it was felt that another kind of world-wide meeting was also needed, one which would provide an even more comprehensive voice for the Anglican Communion. It recommended that such a congress be called soon "to witness to our common faith and to confer on matters of common interest".

As Presiding Bishop of the host Church, Bishop Sherrill will preside over the meetings, and both he and the Archbishop of Canterbury will address the opening session. All the dignitaries of the Anglican Communion are expected to attend. They will come from such distant places as India, Africa, Japan, Australia, and Korea. To enable as many to come as possible, a number of U. S. dioceses have volunteered to sponsor one or more delegations.

Every Member Canvass Materials Ready

"Of Thine Own Have We Given Thee" is the theme of the 1953 Every Member Canvass, which is founded on the stewardship principle underlying all Christian giving. Included in the canvass materials is a stewardship pamphlet written by the Very Rev. Clarence R. Haden, Dean of Grace and Holy Trinity Cathedral, Kansas City, Missouri, and formerly Executive Director of the Presiding Bishop's Committee on Laymen's Work. The National Council's illustrated catalog, *Parish Helps*, contains a complete description of the mailing piece, poster, and other National Church materials available for the use of parishes in making a successful Every Member Canvass. Mr. Jordan stated that the aim has been to keep the artistic design of the materials dramatically simple and the content meaningful to each individual.

New CSR Division Organized

An advisory group of more than forty leading Episcopalians, both clergy and lay, met for three days at Seabury House, Greenwich, Connecticut, to map out final recommendations for the program of the Episcopal Church's new Division of

Social Education and Community Action, of the Department of Christian Social Relations of the National Council. The establishment of this division was authorized by General Convention last year to promote an informed concern among Church people for the social, political, and economic situation in which they live.

While the creation of this division marks a new venture in the national organization of the Episcopal Church, the advisory committee was emphatic in pointing out that concern for the social scene is not an optional one for the Church, but is one which is implicit in the Christian Gospel. "All relations between persons and between institutions stand under the judgment of God", it was affirmed.

Radio, TV Helps Available

Prepared especially for the Episcopal Church, *Broadcasting Religion by the Episcopal Church,* has recently been released by the National Council. It is available from the National Council Order Unit, 281 Fourth Avenue, New York 10, at fifty cents a copy. The pamphlet is intended to supplement and to be used with a more extensive booklet, *Broadcasting Religion,* which can be secured from the Broadcasting and Film Commission of the National Council of Churches, 220 Fifth Avenue, New York 1, at one dollar. A leaflet on "Television Do's and Don't's", is published at the latter address for five cents.

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The Episcopal Church—Catholic, Protestant, and Liberal

By the Very Rev. James A. Pike, J.S.D.,
Dean of the Cathedral of St. John the Divine, New York City

What is the nature of the Episcopal Church? It is impossible to answer this question analytically; it can only be answered historically, or in terms of what in physics is called "vector analysis". Anglican Christianity as we know it today is principally the result of three historical forces: Western Catholicism, the Renaissance, and the Continental Reformation. Thus one would expect to find the Episcopal Church somewhat Catholic, somewhat liberal, and somewhat Protestant. Actually, we claim much more for ourselves than this *via media* approach suggests. We are thoroughly Catholic, thoroughly Protestant, and thoroughly liberal. More than that: we are more Catholic than the Church which is colloquially referred to by that name; we are more Protestant than the classical Reformation Churches; and we are more liberal than what are generally thought of as the "liberal" Churches. This is a large claim; but here is why we can make it:

More Catholic Than Other Catholics

We are Catholic in that we hold entire "the faith once for all delivered to the Saints" in unbroken continuity, in faith and in order, with the early Church. We are more Catholic than the Roman Catholic Church because of its departures—by addition, subtraction, and distortion—from the Catholic faith, departures both before and after the Reformation in our Church by which we returned to a purer form of Catholicism. In the case of almost every significant difference between us, in faith or in practice, we are teaching it or doing it the *earlier* way (as examples we can take a few such assorted items as the doctrine of justification; episcopal *vs.* papal government; married priests; public confession and voluntary private confession *vs.* compulsory private confession; vernacular liturgy; the doctrine of the real presence without the later doctrine of transubstantiation; communion in both kinds; holy unction for healing *vs.* "extreme unction" limited to last rites). Later doctrines may be all right, but the burden of proof is certainly on the innovator. We are "old-fashioned" Catholics.

This aspect of the nature of our Church was well brought out in the reply of the Archbishops of Canterbury and York to the Pope's promulgation of the dogma of the Assumption of Mary. They did not say, "We as Protestants don't like this Catholic doctrine." They said in effect, "We as Catholics don't like this unwarranted and unsupported addition to the Catholic Faith."

More Protestant Than Other Protestants

"Protestant" means the recognition of the principle that the Church is under judgment, that all institutions, ideas, or forms must stand under the ultimacy of Christ Himself, and that thus the Church always needs reformation. The Churches of the Reformation are Protestant in the sense that they arose from the prophetic movement which critically re-examined the current teaching and practices of the Western Church. But these Churches adopted Confessions of Faith which were detailed systematizations of doctrine, and which thereafter were to be looked back upon as the final tests of orthodoxy. Then, in a sense, they became no longer Protestant; they had *had* their reformation. The situation in Anglicanism is different. There is no particular historical point which we can label as the English Reformation; it has been a gradual process in which there have been repeated prophetic movements. Because we date ourselves from no great Reformer and because at no point did we adopt a confession of faith,[1] we have been freer to receive new applications of the Protestant principle. There were some reforms under Henry, more under Elizabeth; then the reformations wrought successively by the Evangelical Movement, the Oxford Movement, the "broad-Church" movement; and creative movements in liturgical relevance and corporate redemptiveness in our Church today which are too contemporaneous to label. We are more Protestant than the classical Reformation Churches because we are free from the absolutes of any past period. We are a Church *in reformation* all through.

What is the fixed reality to which we are bound? One thing—the Gospel, the apostolic proclamation, the *kerygma*,[2] the good news of "the mighty acts of God" in Christ for us men and our salvation. Even the creeds and the decrees of Ecumenical Councils are accepted *because* we see in them the assertion of the Gospel.[3] And as to the Bible, we look *beyond the words to the Word*. While the Bible is "the best evidence" of the Word (and hence the faithful are protected from any teaching which we cannot back up by it), still the Word stands in judgment on any particular set of words. Our Church is not founded on the Bible, because the Church which already believed the *kerygma* selected what writings it felt well expressed the Gospel, and the Church selected so wisely that we can aver that "Holy Scripture containeth all things necessary to salvation"; but "the things necessary to salvation" (i.e., the *kerygma*) are the ultimate, not the Scriptures which express them. Hence we are also more Protestant than those Churches which, while disavowing a confession of faith, do not bring the words of Scripture within the purview of the Protestant principle.

More Liberal Than Other Liberals

"Liberal has both a negative and a positive connotation: it can mean "free from" or "free for".

Because we are Protestant in the right sense we are liberal in the first meaning of the word; that is, we are free from bibliolatry, free from the absolutizing of any system of doctrines, free from the thought-forms of any particular age. Now, it is as illiberal to be tied to the concepts and aspirations of the nineteenth century optimism about man and his self-sufficiency as it is to be tied to the thirteenth century concepts of St. Thomas Aquinas, which were absolutized for Roman Catholics in 1950 by the encyclical *Humani generis*. This does not argue for ignoring either set of ideas; quite the reverse—and this leads to the second, and positive, meaning of "liberal": a Church which sits loose to all systems is free to utilize all of them in its task of understanding and communicating the Gospel.

Thus we are open to, and feel a real sense of identification with, the thought of the Greek and Latin Fathers, St. Anselm, Luther, Calvin, Wesley, Kierkegaard, Von Hugel, Barth. I have it from a Lutheran scholar that the Episcopalians more than the Lutherans are the ones interested in the Lutheran Kierkegaard; a Congregationalist scholar tells me that it is the Anglicans more than the members of his own Church who are now reading the writings of the late English Congregationalist, P. T. Forsyth.

This same breadth is seen in the use of form: the expressive arts of all periods beautify our churches and our worship; our decor ranges from the barest to the richest; our words of prayer echo the piety of all the centuries. This is being liberal in the positive sense.

All of this is not merely intellectual or artistic borrowing: it is the natural expression of our feeling for *the communion of saints*, the sensing of the present reality of those who have gone before us in the Faith. For us, the continuity of the Church is not merely mechanical or historical; it is a recognition of organic, living relationship with the great *cloud of witnesses* with which *we are compassed about*. And we are free to be helped by all of them, the great ones who have gone before, because we are free from final allgiance to the "dated" thought-forms of any one of them, bearing final allegiance only to Him Who is the *author and finisher of our faith*.

There is another sense in which we are liberal. We really take seriously the implications of the doctrine of creation: we believe that God meant it when, looking down on all that He had made, He said, "It is very good." This joyful acceptance of the created order marks us off from the American Churches who have been so influenced by the Puritan and pietistic movements with their flesh-rejecting tendenceis. (Even the so-called liberal Churches use grapejuice for the Lord's Supper, being considerably more abstemious than the Lord!)

A Note on "Churchmanship"

It would be naive to assume that Anglicanism at all times and in all places has fulfilled the description just outlined. Further, other Churches

have often given a better witness to one or another of the aspects of the truth we espouse. However, the Church in its formularies has consistently adhered to these standards and they have been displayed sufficiently throughout her life to assure us that we are speaking realistically—and not merely idealistically—when we so describe the Church. But while the Church is Catholic, Protestant, and liberal at the same time, this is a good deal for an individual to wrap himself around. Thus there is always the tendency for these elements to go out of solution, and hence the wide variety in the emphases of individuals and in the *ethos* of parishes. This is inevitable in a Church which seeks to hold together so many facets of the Christian heritage.

Some are more enthusiastic about our Catholic continuity; others are more interested in our ties with the Continental Reformation; others, in the spirit of Renaissance-man, are more interested in openness towards new truth and responsibilities and fresher communication thereof. Hence "high", "low", and "broad". The solution of the tensions these emphases create is not for some to become less Catholic, some to become less Protestant, others less liberal. Rather the whole Church needs to become more Catholic, more Protestant, and more liberal; that is, the whole Church should become more in actual fact what in principle it most certainly is: fully Catholic, thoroughly Protestant, properly liberal. That this process is actually going on in our midst is the most characteristic feature of our Church's life in this decade. The happy result is that more and more Episcopalians these days bear no labels at all.

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[1]The Articles of Religion are not this. In no sense a system of doctrine (as compared with the much more elaborate confessions of the Reformation Churches), they represent the reaction of our Church, at a particular time in its history, to Papists on the one hand and Puritans on the other. It was a significant period and a sound reaction, and one from which we have much to learn, but the Articles are not to be considered a confession of faith. They are certainly useful to show our characteristic approach to the faith and are so cited in this article.

[2]See "The Faith of the Church", Ch. 1.

[3]Note the approach in Article VIII (creeds) and also Article XXI of the English Prayer Book (councils).

COULD YOU QUALIFY?

Suppose that the membership of your Church were limited to 100 people. Would you be in or out? Suppose that you had to run for Church membership as a candidate runs for political office. Would you win or lose? Suppose that membership were good for one year and that re-election depended upon the good you had done in the Church during that time. Would you be re-elected or not? Suppose that every member of the Church did as much for the Church as you are doing. Would more seats be needed or would the doors be shut and nailed?

Along California Mission Trails

Faces, Places and Projects of the Diocese

New College Worker For UC Campus

The staff of St. Mark's in Berkeley was completed in August with the arrival of Miss Marianne Micks to be assistant for College Work at the University of California. The new rector of the church, the Rev. Walter Williams, assumed his position in May and was introduced to the parish and to the ministers of the East Bay at a number of social receptions. The Rev. Robert N. Rodenmayer, who for many months was *locum tenens* at St. Mark's, will continue on the staff as associate rector, in addition to his work as professor of Pastoral Theology at the Church Divinity School of the Pacific.

Miss Micks has served on the staff of St. John's Episcopal Church, Northhampton, Mass., as assistant for College Work at Smith College from 1948 until the present time. She resided in Johnstown, New York, until attending Smith College where she was an active campus member and made her mark as the winner of a Phi Beta Kappa key, the captain of the college crew, and as the editor of the college paper. After her graduation in 1945, Miss Micks served as a field director for the Girl Scouts before attending Windham House in New York City, where she received a Masters degree in Christian Education. One of her duties at St. Mark's will be to act as adviser to the Church School.

Willow Glen Holds Summer "Roundup"

One-hundred-twenty youngsters and twenty-three adults of St. Francis', Willow Glen, were enrolled in the first summer "Roundup" held on the church grounds from July 6 through July 17. The Roundup is a program of adult-supervised activity which proved as popular among the young people of St. Francis' parish as it did when the rector, the Rev. Marshall Wickham, conducted a similar program each summer for five years at his former parish in Concord.

The Roundup met three days a week from 9:30 to 1:30, and boys and girls from first grade through the eighth grade enjoyed the fun and fellowship of the various group activities and handicrafts which make up the Roundup program.

The program has a western theme,

the children being assigned to one of the four groups, or "outfits" as they are called. In all the activities, the four outfits are in competition, each member of the Roundup endeavoring to earn points for his respective outfit on the basis of individual cooperation and accomplishment.

Under the general direction of the rector, the Roundup program offered a variety of fun and interesting activity both to the young people and the adult foremen through group games, handicrafts, singing, hobby exhibit, talent show, and movies.

On the afternoon of the closing day, July 17th, special activities were planned to which the parents of the young people were invited. The activities included an exhibit of handicraft and a circus. With the chapel lawn as the circus "ring" and the visiting parents the audience, the youngsters and adult leaders presented a colorful parade, clowns, wild animals, and "freaks". Between the acts, a rhythm band provided appropriate circus music. Concluding the day's program was the presentation of an official Roundup neckerchief to all boys and girls and the adult leaders who had attended three or more of the six days of the Roundup.

Divinity School Adopts Tutorial System

The Church Divinity School of the Pacific, Berkeley, Calif., opened for its 61st year on September 14, and from all indications the increase in number of theological students is a continuing trend in 1953-54.

Dean Sherman E. Johnson has announced a number of curriculum changes for the coming year. Most important is the establishment of the tutorial system for all senior students, which is designed to bring the academic work of the first two years into a practical application and to help fill any gaps left by the ordinary curriculum. With the present faculty-student ratio at CDSP, the tutorial system will be arranged for two or three seniors with each tutor. The tutors will rotate each quarter. Sessions will be geared to the pace of the men involved. The tutorial system, which has worked successfully with seniors at Seabury-Western and Cambridge, will take the place of a three-hour course each quarter for senior students. Students will be expected to spend one hour a week with the tutor and five hours outside preparing a paper to be discussed at the next session.

Parish Honors Rector On Anniversary

On the twentieth anniversary of the ordination to the Priesthood of

the Rev. Leon Preston Harris, rector of All Saints', San Francisco, the vestrymen of the parish and their wives honored the rector and his family with a banquet. Mr. Frank Sawyer, senior warden, acted as toastmaster and presented the rector with a handsomely engrossed and illuminated parchment scroll bearing the following inscription:

"In testimony of our esteem and affection for our Priest and Pastor, the Reverend Leon Preston Harris, on the occasion of his completion of twenty years in the Sacred Ministry of the One Holy Catholic and Apostolic Church of God, on this eleventh day of June, 1953, being the Feast of St. Barnabas the Apostle, We, the members of the Vestry of All Saints' Episcopal Church, in the City of San Francisco, present this document which we have also caused to be spread upon the Minute Book of the Vestry, praying Almighty God that He will, of His mercy, grant him many more years of faithful and devoted service amongst us."

Brief addresses were also made by the junior warden, Mr. Perry Lavelle, and each of the vestrymen, in which references were made to the advance of the parish during the four and a half years of the Rev. Leon Harris's rectorship, and an appropriate response was made by the rector.

Fathers Paint Parish Hall

Fifteen Sunday School fathers of the Church of the Incarnation, San Francisco, plied their brushes one night and painted the parish hall. The job was finished just in time for Saint Margaret's Guild Luncheon, Whist, and Food and Apron Sale, May 14th, the income of which will buy new tables.

Plans are being made for a Bazaar to be held November 6th, sponsored by the Auxiliary, but including all the Guilds of the Church.

Parish Plans Educational Program

Twenty-five leaders of St. Alban's, Albany, met on June 30th to plan a total parish program of Christian Education for 1953-54.

Special emphases in the coming year will be placed on corporate family worship; adult education; parish fellowship featuring a "pot-luck" dinner each month for the Church family; a closer Church-home-child relationship in which the spirit and teaching of the Church will be seen as relevant in every day life; the lay priesthood; and a renewed dedication to "vocational giving".

One family has just set a goal of raising $100.00 during the coming year through "vocational giving", by collecting old gold, baking pies and cakes, baby-sitting, and repairing radios.

Youth Division Adds Staff Member

The work of the Youth Division of the diocesan Department of Christian Education will be greatly stimulated this year by the addition of a part-time staff member for Field

Work among youth groups in the Diocese. Miss Virginia Haney, a second-year student at St. Margaret's House, has been employed by the Division, with the cooperation of Bishop Shires, to give over-sight and counsel to parishes in their youth Programs.

The mid-year Convention of the House of Young Churchmen has been scheduled for the week-end of October 23-25 at St. Peter's, Redwood City.

Churchman's Roundtable Elects Officers

The Churchman's Roundtable, a luncheon organization for Episcopal laymen, which meets monthly on third Tuesdays in San Francisco, elected new officers at the Menlo Park Conference, which was held in August jointly with the Men's Retreat Association. Mr. B. A. Stephenson of Los Altos is the new president of the organization and Mr. Fred W. Whittlesey of Burlingame is vice-president. Mr. Edward W. Chew of the Church of Our Saviour, Oakland, was re-elected secretary, and Messrs. Lloyd Hamilton of Burlingame and Wirt Griggs of the Cathedral were named as board members.

Parish Plans Annual Festival

The annual Harvest Festival Bazaar of Trinity Church, Oakland, will be held on Thursday, October 29th, opening at 2:00 p.m. A bigger-than-ever program has been arranged under the supervision of the parish planning council with Mr. Leon Slettum, senior warden, as the chairman. All parish organizations are represented on this steering committee through their presidents, and all of the organizations have appointed members to each of the five special bazaar committees. There will be at least 10 different booths, among which will be booths for vacation souvenirs, home-cooked food, books, plants, and sewing.

During the afternoon, there will be a special coffee-and-cake booth as well as a tea-and-cookie table. Dinner will be served beginning at 6:30. It is expected that at least 250 people will be served. Entertainment will be provided during and after the dinner.

The parish has set itself the goal of earning $1000 from this event to cover repairs on the church property which have been carried out this year.

Church School Staff Appointed

The Church School of the Church of St. John the Evangelist, San Francisco (the Rev. Vern Swartsfager, rector), has been re-organized, with Mr. S. Allen Graves, a member of the Brotherhood of St. Andrew and a licensed layreader, as superintendent, and Mr. Frank Snell as his assistant. Mr. Snell and his wife have also accepted appointment as advisors for the parish's youth program.

St. John's resumed in September its weekly midnight Eucharist, which begins at 11:45 p.m. on Saturday

night. This service was found, during a trial period, to fill a definite need in the community for men and women whose working hours do not permit their attending daytime services on Sunday.

Richmond Inaugurates Building Project

GROUND-BREAKING IN RICHMOND

Principals, l. to r.: Pierre Burleand, representing youth; Mrs. Robert Ellis, member of the vestry and leader in the Woman's Auxiliary; H. Frank Van Meter, senior warden; the rector; the Rev. Milton Terry, former vicar of Point Richmond; and the Rev. William Copeland, deacon-assistant of St. Clement's, Berkeley.

After a year of planning, and within seven years of attaining parochial status, Holy Trinity, Richmond (the Rev. George W. Ridgway, S.T.M., rector), has begun work on its permanent church building. For six years the congregation has worshiped in a chapel which will, on the completion of the church, which it will abut, become the "Children's Chapel of the Nations".

As a result of a financial campaign held in the late Fall of 1952, gifts and pledges in excess of $70,000 were contributed for the building program. It is estimated that the church building will cost $50,000. The balance will be held for the expansion in the future of the Christian Education facilities.

Ground was broken for the new structure on Sunday, September 13th, at the conclusion of the Choral Eucharist, with the rector officiating.

Chapel Dedicated In Novato

August twelfth was the occasion of much rejoicing at the Mission of St. Francis of Assisi in Novato. About 150 friends of the Mission gathered to witness the dedication of the outdoor Chapel of St. Clare and participate in a service of thanksgiving for the start of construction on the Mission hall.

At 8:00 p.m., as daylight was fading, a colorful procession entered the outdoor Chapel, which was illuminated by candles and outdoor lighting. Marching in their vestments were members of the junior choirs of St. Clement's, Berkeley; All Saints', San Francisco; Holy Innocents', Corte Madera; and St. Francis' Mission. The Rev. Tod Ewald was the officiant, and other visiting clergy who participated were the Rev. Joseph Easter of Novato Presbyterian Church; the Rev. Edward Wicher of St. James', San Francisco; the Rev. William B. Murdock of St. Andrew's,

Lomita Park; and the Rev. Philip A. Daunton of St. Mark's, Crockett.

Sisters Eva and Lioba Katherine from St. Dorothy's Rest attended with their chaplain, the Rev. Everett Bosshard, and several of the camp counsellors.

The Rev. Canon Eric Montizambert delivered the sermon. He spoke of how St. Clare gave her life to God, and how "here in the little Mission in Novato is exemplified the truth and traditions set forth by the Saints so many years ago." He briefly traced the roots of the Anglican Church back into the history of Christanity.

The Rev. Peter Farmer, vicar of the Mission, told of the volunteer work by children and adults that made possible the construction of the little Chapel under the oaks. He spoke of the handmade bricks that meant so much to the children. One of the boys of the Mission, who had helped with the work, recently sent a hand-carved crucifiv from Oberammergau. The Rev. Mr. Farmer concluded, "All these things are cause for great joy this evening and make a priest's heart too full for further words."

Art and Architecture Exhibit Planned

An exhibition of ecclesiastical art and architecture is planned by the diocesan Commission on Church Architecture, to be held in connection with the diocesan Convention from January 31st to February 7th. The main body of the exhibit will be displayed in the North Transept of the Cathedral, the Chapel of the Nativity. The elaborate display fixtures, designed by Mr. Ellsworth Johnson of St. Mary-the-Virgin's, San Francisco, were made possible by a generous anonymous gift as the result of which the exhibit will be known as the "Giles A. Easton Memorial Exhibition".

Because this year is the centennial of the consecration of California's first bishop, Bishop Kip, the exhibit will take the form of a retrospective view of ecclesiastical art and architecture during the past century in the State of California. Within the Diocese in these years there have been many outstanding examples of art and architecture both inside and outside the edifices of the early parishes. To bring these all together in an appropriate exhibit is the goal of the exhibition committee. The first chalice used in the Diocese; altar furnishings that were brought around the "Horn"; rare photographs of the first parish churches; hymnals, prayerbooks, and Bibles that have been preserved from the days of the "Fire" are only a few of the desired materials needed for the exhibit. You who read this article may know where these materials are so that they may be loaned to the exhibit.

The Rev. Eric W. Jackson, rector of Holy Trinity, Menlo Park, is general chairman of the exhibition; the Rev. Wilfred Hodgkin, rector of St. Paul's, Walnut Creek, is secretary. All correspondence and material should be sent to the secretary of the Giles A. Easton Memorial Ex-

hibit, 1055 Taylor Street, San Francisco 8.

Giles A. Easton, in whose memory the display fixtures (usuable year after year) were given, was Bishop Kip's assistant at Grace Church, San Francisco; and later served as rector of Calvary Church, Santa Cruz, missionary in Northern California (now the Diocese of Sacramento), and rector of St. Mark's, Berkeley, for the last twelve years before his retirement in 1895. From 1895 until his death in 1899 he was rector-emeritus of the Berkeley parish.

Parishioners Have Busy Summer

The Church of the Good Shepherd in Belmont has had an active and worthwhile summer. During June and July the men of the parish undertook the great task of sanding and refinishing all of the pews in the church as well as the floor. It is estimated that the men put in something like 500 man-hours of work to do this job. In August they tackled the parish-hall floor and sanded and completely refinished it. All of this is in addition to their regular duties as janitors in charge of church property, for which they have four six-man teams, each member of which gives three hours time per week to the church, in cleaning, dusting, repairing, and general maintenance. September project of the men included a complete house-to-house visitation of the new Sterling-Downs subdivision of 550 homes to welcome new residents into the fellowship of the Church.

The Woman's Auxiliary is engaged in upholstering the pews and the Women's Guild has been making plans to provide the nave of the church with new carpeting.

The Altar Guild, not to be outdone, has finished making complete sets of Eucharistic Vestments in all the five ecclesiastical colors with appropriate emblems and symbols, and they are now at work in making super-frontals for the altar.

Convocation Dates Set

Fall Convacation dates have been set by the deans as follows:

San Francisco—October 19th—at St. John's, Ross, beginning at 5:00 p.m.

Oakland—October 20th—at All Souls', Berkeley, beginning with Holy Communion at 10:30 a.m.

Monterey—October 21st—at Calvary Church, Santa Cruz, beginning with Holy Communion at 10:30 a.m.

San Jose—October 21st—at St. Mark's, Palo Alto, beginning at 4:00 p.m.

American Churchmen Tour Europe

A group of twenty Americans, consisting largely of Churchmen from the Diocese of California and the Hawaiian Islands, toured Europe for seven weeks this summer under the tutelage of the Rev. C. Peter Boes, rector of St. Peter's Church, Redwood City. Countries visited included England, Germany, Switzerland, Italy, Spain, and France.

Because of the unity of interest within the party it was possible to lay primary emphasis on the places of origin of early Christianity and of the Anglican development, as well as on the present religious state of Europe. The group was received by the Archbishop of Canterbury and the Pope, as well as by the Bishop of London and the Bishop of Willesden, both well-known in this Diocese.

Visits were made to the Catacombs in Rome, to historic Canterbury Cathedral, and to the Franciscan shrines which have given their names to California missions. An interesting experience was a visit to a Reformed Spanish Church in Seville, in communion with Canterbury, which had recently been set on fire by a fanatic youth group, inflamed by the anti-Protestant statements of the local archbishop.

The lighter aspects of travel were not neglected, and ranged from folk-dances in Switzerland to grand opera in Rome, while the amount of shopping done by the tourists added considerably to Marshall Plan aid.

ACU Elects New Officers

Whitsunday was observed by a large congregation of Churchmen in the San Francisco Bay area at a Service of Witness held in All Saints' Church, San Francisco, under the auspices of the American Church Union. The preacher was the Very Rev. George Benigsen, dean of Holy Trinity Russian Orthodox Cathedral in the city.

Officiant at Solemn Evensong was the Rev. Luther Ison of St. Mary's, Napa. He was assisted by the Rev. Weston Gillett, rector of the Church of the Advent of Christ the King, San Francisco, and the Rev. Tod Ewald, rector of Holy Innocents', Corte Madera. The host rector was the Rev. Leon P. Harris.

Following the service, there was a meeting of the American Church Union, at which officers for the coming year were elected as follows: president, Giles Olkein, Church of the Advent; vice-president, Joseph Post, All Saints'; secretary-treasurer, Mrs. Rosemary Morrits, St. Andrew's, Oakland.

Seabury Press Holds Conference

Morehouse-Gorham Co. bookstore, San Francisco, was represented at a conference at the School of the Prophets, San Francisco, from June 10-12 as a guest of The Seabury Press, the Church's official publishing house. Bookstores designated by the bishops of dioceses and missionary districts west of the Mississippi, were invited to attend, at the expense of the Press.

The conference opened on the afternoon of June 10 with an address by the Rev. David R. Hunter, director of the National Department of Christian Education. Followed by an informal question and answer period, this opening session clarified for the booksellers the aims of the national Department of Christian Education, the uses of the materials already produced, and the significance of the

new curriculum, with its many forthcoming publications which are now being developed.

At the Thursday morning session, Leon McCauley, manager of The Seabury Press and conference leader, presented the program of the Press, its Prayer Book and Hymnal line, and its trade and curriculum books. Mr. McCauley was followed by Lucy Holmes, advertising manager of the Press, who outlined advertising and promotion plans for the Fall. Conferees had an opportunity to examine proofs and samples of coming books and to see the entire collection of current Seabury Press books which were on display in the conference room.

The Rev. Walter Williams, rector of St. Mark's, Berkeley, and former executive secretary of the national Department of Christian Education's Leadership Training Division, was the speaker of the afternoon. His discussion of the Leadership Training program showed the conferees how the Leadership teams keep Churchmen informed about printed material for the use of the Church and how the program helps the bookstores in their distribution of these materials.

A panel discussion on the problems of selling and promoting Episcopal Church materials followed the Rev. Mr. Williams' talk. The panel members were Joel Ells, Episcopal Church Supply, Los Angeles; George Day, Morehouse-Gorham, San Francisco; and Miss Marie Turley, Episcopal Supply House of Texas.

The last morning of the conference was devoted to the bookstores' problem of selecting books of interest to the Church. This session, too, was in the form of a panel discussion in which Lawrence West, Church Supply Corporation, Seattle; Mrs. Joan Marsh, Buck's, Wichita; and Miss Zola Bartholomew, of J. K. Gill, Portland, Oregon, took part.

Morning Prayer was held each day at the cathedral and ample time was allowed between and after conference sessions for getting acquainted, discussing mutual problems, and for recreation and sight-seeing.

Because both bookstores and publishers benefit so much from these personal contacts, the Press plans to continue these yearly conferences, alternately on the East and West coasts.

Guild of the Holy Faith Fall Booklist Ready

The Autumn 1953 Booklist of the Guild of the Holy Faith Lending Library is now available. This valuable service, by which individuals and groups can receive new and fine religious books by mail for a low fee, was begun in 1945 by a group of four laywomen. The Library, completely self-supporting and without subsidy, now contains over five hundred books. For a copy of the new Booklist, address: The Librarian, 2154 - 17th Avenue, San Francisco 16, California, enclosing fifteen cents for costs and mailing.

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Church Women And the Way

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Dates to Remember

October 16: UNITED THANK OFFERING, Fall Presentation Service, ST. PAUL'S, Salinas.

Bazaars, Rummage Sales, Etc.

October 16-17: ST. JOHN THE EVANGELIST, San Francisco; Bazaar.

October 29: TRINITY, Oakland: Bazaar, Harvest Festival, Dinner.

October 31: ST. MARY THE VIRGIN, San Francisco: Bazaar.

November 4: ST. JAMES', Oakland: Bazaar.

November 5-6: ST. AUGUSTINE'S, Oakland: Bazaar, Dinners.

November 6: TRINITY, San Francisco: Bazaar.

November 6: ALL SOULS', Berkeley: Country Fair.

November 7: ST. MARK'S, Palo Alto: Country Fair.

November 11: TRINITY, Hayward: Bazaar, Italian Dinner.

November 12: ST. PETER'S, San Francisco: Bazaar.

November 13-14: ST. PAUL'S, Walnut Creek: Bazaar.

November 18: ST. PAUL'S, Burlingame: Bazaar, Dinner.

November 19: ST. MARY-BY THE-SEA, Pacific Grove: Bazaar.

November 21: ALL SAINTS', San Francisco: Bazaar, Carnival.

November (date unspecified): HOLY TRINITY, Menlo Park: Rummage Sale.

The Role of Women at St. Luke's Hospital

With the advent of St. Luke's Day, October 18th, it seems fitting to turn our thoughts to St. Luke's Hospital, our only Episcopal Hospital in northern California. Situated in the Mission District, the "sun-belt" of San Francisco, it stands as a great and worthy memorial to St. Luke, physician of ancient Antioch. Since one of the characteristics of the Gospel of St. Luke, is the prominence which it gives to the work of women, it seems appropriate to note the role they take at the hospital.

First in the various groups of lay women working in the interest of the Hospital, is the Women's Board. This group, composed of fifteen active members and one honorary member, is chiefly concerned with the welfare of the student nurses, and with the

decorating problems of the Hospital. The chairman of the Board meets with the Executive Board, and serves as liaison between the two.

About five years ago, seeing the need for expanded service to the Hospital, the Women's Board invited a group of women to organize an Auxiliary to the Hospital, and thus was born the Women's Auxiliary of St. Luke's Hospital. This active group, now grown to seventy members, has served the hospital in various ways. It has assumed the duties of the Children's Auxiliary, a name given to a charitable service to children patients of St. Luke's Hospital. Monies raised through the Birthday Club and Memorial Fund are given to the Children's Auxiliary to provide special nursing care at St. Luke's Hospital for the children whose parents cannot afford special nurses. The Birthday Club, whose members range from day-old babies to grandparents, is wide-spread geographically, as birthday cards go all over the world. On each member's birthday a greeting card is sent from the Birthday Club, with birthday greetings on one side of the card, and on the other, a reminder to send one dollar (or more) to the Children's Auxiliary of St. Luke's Hospital. Another way of adding to this special fund is through Memorial donations, in the names of deceased loved ones. In this way a living memorial can be established, and a worthy cause benefited.

With the expansion plans of the Hospital nearing completion, the Women's Board recognized the need of two specialized groups to serve and benefit the hospital. Early in June a new Auxiliary was formed, composed of the wives of the Appointed, Consulting, and Visiting Staffs of the Hospital, and named "The Service League for St. Luke's Hospital". This group, now functioning, has taken over volunteer duty in the Clinic, and the Library and Gift Cart services, all formerly performed by Auxiliary members. Volunteers in the Clinic assist in the office or various medical departments of the Clinic. The Gift Cart, a store on wheels, is stocked with magazines, toilet articles, cigars, cigarettes, note paper, stamps, and other useful articles, and is taken through all the wards and private rooms, and has brightened the day for many patients. The Library Cart goes throughout the hospital with free reading material for all who wish it. The main functions, now, of the Auxiliary will be fund-raising, and public relations. Each year one big money-raising event is given, and the proceeds used for furnishings for the Student Nurses Home.

Another benefit for nurses, is the "Memorial Fund of the Women's Auxiliary of St. Luke's Hospital". Contributions from this fund are used for scholarships for second-year nurses.

Such are the roles that women play in our Episcopal Hospital in San Francisco. How can *you* take part? Join, or sponsor, a member in the Birthday Club; send memorial donations to the Children's Auxiliary, or to the Memorial Fund of the Women's Auxiliary of St. Luke's

Hospital; enlist the interest of high-school graduates in the field of nursing. Your parish auxiliary has information and data on St. Luke's Hospital Nursing School. Consult your local Auxiliary president for ways to further enrollment in the School of Nursing at St. Luke's Hospital. Your reward will be the knowledge of a worthy cause well served, in your own St. Luke's Hospital.

—*Katherine H. Pinney, Public Relations Chairman, Women's Auxiliary of St. Luke's Hospital.*

Bonds for the New Chinese Mission

All Soul's, Berkeley, and St. Francis', San Jose, have been added to the list of Auxiliary groups to pledge their support for the new Mission.

Girls Friendly Society

Forty-eight girls and eleven counselors spent a very enjoyable three days at El Rancho del Obispo in August. Sister Anna Catherine, the Rev. Wilfried Hodgkin, and the Rev. Joseph Tsukamoto led a discussion on "Friendliness Really Matters". Everyone enjoyed the swimming, good fellowship, and the wonderful cooking of the Atheys, and resolved to return next year for a larger and longer camping period. Girls were present from Church of Our Saviour, Mill Valley; St. Francis', San Francisco; Church of the Incarnation, San Francisco; Christ Mission, San Francisco; and St. Andrew's, Lomita Park.

Sharing Together

"From the individual to unity" is a very long distance to travel in a mere 24 hours; and yet those who attended the two Woman's Auxiliary Officers' Conferences at El Rancho del Obispo early in September managed to accomplish that significant journey.

The quoted words are from the final summary of the houseparties made by Miss Margaret Fletcher. She commented that all had arrived as separate individuals, from individual homes, individual parishes, with individual problems to solve, individual hopes and desires to be filled; yet, after thinking together, listening together, playing together, living together, and sharing together, they were leaving with a new feeling of the one-ness of the Christian fellowship to which all belonged, a new vision of their parts in it, and a new stimulus for doing something definite about it.

Officers and chairmen representing twelve daytime Auxiliaries from three of the four Convocations of the Diocese arrived at lunch-time on Friday, September 11th, and started immediately to learn to think in terms of "we", not "I", which is the beginning of the journey to unity. Officers and chairmen representing an equal number of evening Auxiliaries from the same three Convocations participated in a "twin" Conference beginning the following day. The two groups over-lapped on Saturday, meeting for a buffet lunch

and affectionate greetings to one another in passing.

The program, identical for each houseparty, was in two parts, which were titled "and above all for the redemption" and "that we show forth Thy praise not only with our lips but in our lives". It was arranged by a Committee of which Mrs. Milton Farmer was chairman, and she directed and presented it to the two groups. The Redemptive Life theme was introduced through Bible readings and meditations; provocative observations and questions by members of the group; and by illustrative stories told by Mrs. Harold Sorg and Mrs. W. A. Sparling, which led quite naturally into a "buzz group" discussion, culminating in the unanticipated and rather startling idea that the basic aim of the Auxiliary is redemption and not, as is more commonly assumed, the raising of money or the sending of supplies to missionaries.

The creative theme was specifically worked out at the morning sessions, when many told about significant accomplishments in their own parish groups and work-shop discussions led by diocesan officers gave everyone many new ideas to take back and put into practice at coming meetings of their branches so that redemption might be manifested to others.

Play and recreation were not omitted. Many enjoyed the swimming-pool, many relaxed and talked together in the grape arbor and on the terrace, everyone participated in group games and "role-play" in the evening, which caused much merriment and in their own way contributed to a better understanding of "what Auxiliaries are really for".

Neither was worship minimized. Prayers and well-chosen meditations were ably led by the diocesan Worship Chairman, Mrs. W. A. Sparling; members of the diocesan Executive Board alternated in saying grace before meals, each using her own favorite; Compline was said together before bedtime; and all participated in Holy Communion in the outdoor chapel at sunrise, at which the celebrants were Rev. Peter Farmer and Rev. Wilfred Munday.

Coordinating and directing the activities of each Conference was the diocesan president, Mrs. F. King Verleger, whose opening words, "Sharing Together", set the unusually high tone which was carried out by all that followed.

Woman's Auxiliary Notes

ST. AUGUSTINE'S, *Oakland:* An evening branch of the Woman's Auxiliary has been formed, with Mrs. Rachel Jackson as president. These women, busy during the day, are taking an active part in the life of the parish. During the annual bazaar, November 5th and 6th, dinners will be served each day, from noon to 7 p.m.

TRINITY, *San Francisco:* Members of the Evening Auxiliary held their Fall Card Party in the Church Social Hall. Net proceeds from these parties have shown a steady increase from year to year, and are looked

forward to, by members and their friends, as a means of fun and fellowship.

Christ Church, *Sausalito:* St. Brigid's Guild held a tour of four outstanding contemporary houses. Tea was served at the Sausalito Woman's Club. All of the houses have spectacular marine views, for which Sausalito is famous, and all have been designed with dramatic effect. Mrs. W. W. Erskine is president of the Guild. The beautiful little brown shingle and redwood Christ Church, opened for Services on its present site, in 1882.

St. James', *Oakland:* An interesting attraction of the Bazaar, to be held November 4th, will be the Christmas Decorations booth. The Bazaar is an all-day affair, with a sandwich lunch served by members of the Day group, and a baked ham dinner at 6:30 by members of the Evening group. Mrs. Alice B. Hardison is president of the Evening group.

Holy Trinity, *Menlo Park:* A tutoring service for grade, high school, and adult students has been started under the direction of Miss Marian Weaver. The parish house building fund will be the beneficiary of this vocational giving.

Trinity, *San Francisco:* At the annual Bazaar, November 6th, luncheon and dinner will be served. Miss Agnes Jacoby is general chairman.

St. Paul's, *Burlingame:* "Christmas Tree Lane" is the theme of the bazaar to be held November 18th. A "Small-Fry Room", where children may shop, and where supervision will be provided while parents are shopping elsewhere, will be an added attraction. A dinner will be served by the Men's Forum.

Church of the Incarnation, *San Francisco:* Members of the Woman's Auxiliary made a visit to the Convent of St. Saviour in June. They were most graciously entertained by the Sisters at a lovely luncheon, and were given an instructive tour of the Chapel and Convent.

St. Stephen's, *Belvedere:* St. Stephen's Guild held a "Mr. and Mrs." House-and-Garden Tour in August. All of the houses visited reflected the varied interests and hobbies that can be enjoyed in that peninsula area of Marin County. Tea was served in one of the beautiful gardens.

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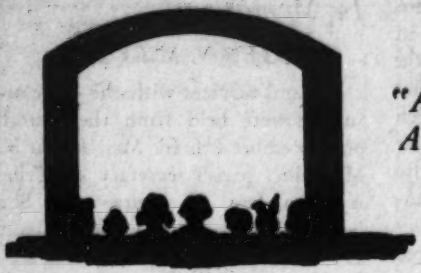

PEOPLE

"All the world's a stage
And all the men and women
merely players..."

By CHARLES M. GUILBERT

Baby-of-the-Month

Mrs. Richard Byfield, wife of the vicar of St. Thomas', Sunnyvale, gave birth to a son on August 18th. The boy's name is John Richard. Welcome to the Diocese of California!

Walter Williams-Eleanor Snyder

At All Saints', Carmel, on August 24th, Bishop Block solemnized the marriage of the Rev. Walter Williams, rector of St. Mark's, Berkeley, to Miss Eleanor Snyder of Cos Cob, Conn. The new Mrs. Williams will be remembered enthusiastically by the hundreds of men and women of the Diocese who met and heard her in January, when, as a member of the Leadership Training Team of the National Council, with the Rev. Mr. Williams and Miss Mary Louise Villaret, she toured the Diocese for the Parish Program Conferences. She was an Assistant Secretary of the Leadership Training Division of the Department of Christian Education, and had previously served the Church as a missionary in Panama, a College Worker, and a diocesan director of Christian Education.

S. F. Clergyman Chaplain for Cruise

The Rev. Vern Swartsfager, rector of the Church of St. John the Evangelist, San Francisco, has been appointed by the American President Lines a chaplain for the six-week winter cruise to the Orient of the S.S. *President Cleveland*.

Diocesan Clergy Aid Neighbor Dioceses

THE REV. ERIC W. JACKSON, rector of Holy Trinity, Menlo Park, was conductor of a retreat for the clergy of the DIOCESE OF OLYMPIA, the first week in September.

THE REV. HENRY GETZ, rector of St. Paul's in San Rafael; THE REV. CHARLES HILL, vicar of St. Stephen's, Orinda; and THE REV. GEORGE RIDGEWAY, rector of Holy Trinity, Richmond participated in the young people's conference program of the MISIONARY DISTRICT OF NEVADA at Galilee on Lake Tahoe.

THE REV. FREDERICK A. SCHILLING, PH.D., professor of New Testament at the Church Divinity School, and acting rector of Trinity, Oakland, took part in the closing cere-

monies of the centennial celebrations of the DIOCESE OF OLYMPIA at Olympia, which corresponded to the centennial of St. John's parish in that city, of which Dr. Schilling had been rector before coming to the Divinity School. During the summer he also filled preaching engagements at Kennewick and Pasco in the MISSIONARY DITRICT OF SPOKANE, and conducted a class at the clergy conference of the DIOCESE OF OREGON at Gearhart on "Preaching from the Prayer Book Epistles and Gospels".

Marin Rector Announces Resignation

The Rev. J. Keith Hammond, rector of Christ Church, Sausalito, since April 1951, has announced his resignation, effective October 15th. The Rev. Mr. Hammond has accepted a call to become rector of St. John's, San Bernardino, in the Diocese of Los Angeles.

S. F. Church Has Lecture Series

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In Memoriam

HELEN V. McCLAINE

Funeral services with the choir assisting were held from the church on September 8th for Mrs. Helen V. McClaine, parish secretary of Trinity, San Jose, for many years. She began as part-time secretary about 1933. Later she became full-time secretary and, with the addition of a second secretary two years ago, she had the responsibility of all financial records and accounting. In addition, she assisted the rector and parish organizations in all their projects and activities. She was a member of Trinity Guild - Auxiliary and of the Daughters of the King, and was secretary-treasurer of the Altar Guild.

She will be missed sorely, but the parish is grateful for the years of devoted service she has given. She established a tradition of faithfulness and devotion far beyond the call of duty. She loved her Church and counted it a privilege to be available at all hours. Gifts in her memory have been received from friends both for the Youth Center and the Altar Guild. She was deeply interested in both.

"May she rest in peace and may light perpetual shine upon her."

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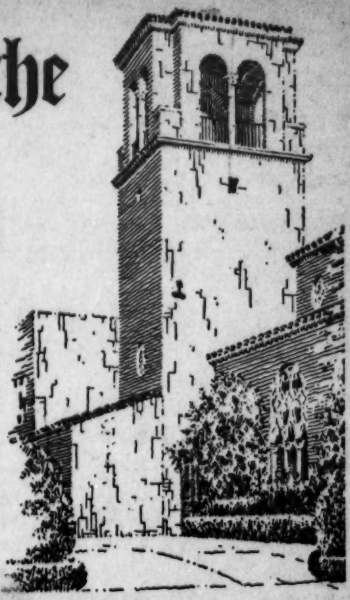

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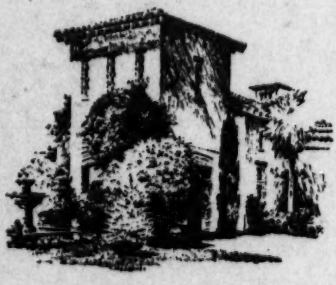

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